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Basilia

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Tikana, or **Tikân**, better known to the inhabitants of the western coast of the Old Continent as Basilia (or similar variants), and for centuries referred to as "*the Island at the End of the World*," is an island located west of the Skellige archipelago.

For much of history, until the colonization of the Western Continent in the late 14th century, it was considered the westernmost place in the known world.

On some occasions, certain travelers who visited it even mistakenly believed it to be an entirely new continent.

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Basilia

General information

Variation(s)	Tikana Tikân Basilia (or similar variants) The Island at the End of the World (until the late 14th century)
Status	Menceyate Protectorate of the Nilfgaardian Empire (from the 15th to 17th century) [formerly]
Ruler	Thynarf´s Dynasty Dirgelech´s Dynasty

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Demonym	Tikanan Basilian
Religion	Nessa

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Etymology

The island was named Tikana or Tikân (literally, *the Vanguard*) by its first settlers, who hoped to become the vanguard of change in the region from which they had come, believing that more people would eventually join them.

As for the name Basilia, it is derived from the Scholar's Language word *basileus*, meaning king or ruler. The name reflects the island's long-standing tradition of strong, centralized leadership.

History

Ancient Times

In ancient times, what is now Tikana was originally formed as an archipelago of seven islands.

Over time, a series of extremely powerful volcanic eruptions caused these islands to gradually merge into a single landmass.

During this process, a single massive central volcano emerged as the dominant volcanic system, absorbing and ultimately replacing the volcanoes that had once existed on each of the original islands.

The most recent eruptions occurred in the northern and central regions of Tikana. These recent volcanic events are considered one of the main reasons why the southern part of the island developed into a desert.

Pre-Human Times

Long before the rise of human civilization on Tikana—and even before the arrival of the taraires, the ogroids that appeared on the island during the First Conjunction of the Spheres—the island was inhabited by the maragullans, a species of goblinoids.

Despite possessing a level of intelligence comparable to that of other goblinoid peoples, the maragullans lived in a quasi-tribal, or proto-civilizational, state.

How they first arrived on the island remains unknown.

The most widely accepted theory suggests that they reached Tikana as refugees from the Old Continent, having once formed part of the slave populations subjugated by the Golden Empire of the Aen Nílfe.

After becoming isolated on the island, they are believed to have gradually undergone a process of evolutionary regression, adapting to their new environment.

Some scholars have proposed an even more specific hypothesis.

According to this interpretation, the Maragullans reached Tikana after an isolated slave uprising supported by the first self-aware orcs, an event that may have served as a precursor to the larger rebellions that occurred during the decline of the Golden Empire.

This theory is partly based on the fact that the maragullans preserve oral traditions describing figures resembling orcs—the so-called "*perfect warriors*" created by the Aen Nílfe—in both positive and negative terms.

If this hypothesis is correct, the maragullans' arrival on Tikana may be dated to approximately 830 Before the Resurrection, roughly three centuries after the Nílfe emerged as a distinct elven genetic lineage—though not yet as a separate cultural group.

This would have provided sufficient time, before the arrival of humans around 100 Before the Resurrection, for the island's unique evolutionary pressures to render the maragullans incapable of hybridizing with humans, while still allowing them to interbreed with other goblinoid species, alongside the evolutionary regression previously mentioned.

The Arrival of the Zebras

At some point during this period, zebras arrived on Tikana.

They are not native to the island, nor were they introduced elsewhere from Tikana to regions such as Zangvebar, where they are likewise found. Who—or what—brought them to the island remains as much a mystery as how the Maragullans reached the territory.

Supporters of the theory that Tikana was once inhabited by elves, discussed in a later section, argue that it was they who introduced the animals.

Others propose a different explanation, suggesting that before the First Conjunction of the Spheres, an Ard Gaeth connected the island to another world from which the zebras originated.

A third hypothesis attempts to reconcile both ideas.

According to this view, the Aen Taoide, who were known to use the Ard Gaeths for trade throughout the multiverse before those gateways were sealed by the First Conjunction, brought zebras to Tikana and subsequently abandoned or forgot them there.

Since the First Conjunction of the Spheres occurred during the 230s Before the Resurrection, this hypothesis would place the earliest possible presence of zebras on the island sometime before the arrival of humans in the 100s Before the Resurrection.

Nevertheless, despite the available evidence appearing to point in that direction, no theory can yet be considered conclusive.

The Arrival of Humans (100s B.R.)

Humans did not arrive on Tikana during the First Conjunction of the Spheres, but rather sometime between the 230s Before the Resurrection and the 5th century After the Resurrection. According to the average of various historical estimates, their arrival most likely occurred around the 100s Before the Resurrection.

These settlers were a group originating from the isthmus that would later become known as Thaimi.

Following the Dust Wars, and wishing to avoid further manipulation by the non-human race with whom they had shared both their homeland and an alliance—the arigullans—they took to the sea.

Eventually, they reached the island that the Nordlings would later call Basilia, becoming the principal ancestors of the Tikanans. Although other groups of humans would arrive in later centuries, their demographic and cultural influence remained comparatively minor.

The settlers named the island Tikana or Tikân (literally, the Vanguard), believing they would become the vanguard of a transformation in their homeland and hoping that more people would eventually follow them.

This, however, never happened—at least not in the way they had imagined.

Several factors contributed to this outcome, including the fact that reaching the island had been largely a matter of chance, as well as the considerable—though relatively short compared to other regions—distance separating the island from the Thaimi isthmus.

It is also possible that the supposed elven inhabitants of Tikana were, in fact, Thaimers who had reached the island much earlier and established trading posts there for unknown reasons.

Combined with later encounters between Tikanans and these previous islanders Thaimers, these early settlers may simply have been misremembered as elves over the centuries. However, given the antiquity of these events and the lack of more conclusive evidence, no definitive conclusion can be reached.

The Arrival of the Second Wave of Humans (760s–900s A.R.)

The second wave of humans reached Tikana between the 760s and 900s After the Resurrection.

These newcomers consisted primarily of members of human groups who had been driven out by the Nordlings. Rather than fleeing eastward, they chose instead to take to the sea and sail west.

Their numbers remained relatively small for several reasons. The sea was far from a safe route, many perished during the long voyage to Tikana, and others instead reached closer destinations, such as the Ymanas Islands.

These settlers eventually integrated with the descendants of the island's original human inhabitants.

Over time, this led to the emergence of the modern Tikanans, who differed only slightly from their predecessors, having acquired a modest genetic contribution

from these later arrivals.

Because their numbers were so much smaller than those of the native population, however, their legacy remained limited almost entirely to this slight genetic influence. Within only a few generations, they had been fully Tikananized by the island's majority population.

The Solitary Age (5th–9th Centuries A.R.)

The period spanning the 5th to the 9th centuries After the Resurrection would later become known on Tikana as the Solitary Age, as the island remained completely isolated from the outside world.

The defining event of this era was, quite simply, the unification of the island.

At the beginning of the period, Tikana was divided into seven cuelos (literally, *niches*), each ruled by a different tribal chief. Throughout these centuries, the cuelos formed alliances, competed with one another, and frequently came into conflict, though never on a scale severe enough to be considered true warfare.

Over time, each cuelo gradually evolved from a tribal territory into a proto-state, and eventually into a fully developed state, all possessing roughly comparable levels of power.

By the 9th century, the growing rivalry between them culminated in the Maraguaszuguiro (literally, the *First Conflict*).

During this conflict, all seven cuelos fought one another until only a single victor remained. The victorious state was the Cuelo of Tamarán, whose capital also bore the name Tamarán.

After subjugating the remaining six cuelos, it adopted the name already associated with the island itself—Tikana or Tikân—and established the Menceyate, ruled by a Mencey (literally, *the principal, the first, or the foremost*). The first ruler to bear this title became known as Thynarf.

During this same era, the symbiotic relationship between the island's humans and certain non-human peoples—described in later sections—also took shape.

This cooperation emerged primarily because it made the island significantly safer, while also allowing the various human polities to use these non-humans as proxies during the rivalries and conflicts that preceded the Maraguaszuguiro.

First Contact with the Outside World (10th Century A.R.)

In the 10th century, the Basilians had their first encounter with a foreign culture due to the expansion of the trade routes of the Nordlings and Skelligers, along with other factors. This pivotal encounter was with the people of the Ymanas Islands, when pirates from that archipelago, who were heading towards Cidaris, got lost and ended up reaching Basilia. Until then, the Basilians believed that the rest of the world was an infinite ocean inhabited by sea serpents and that their god, Achamán, had placed them on the island for some unknown reason, probably to protect them. More than likely, Achamán was a real person, probably the leader of the group of Thaimers who arrived on the island originally, and that after his death, along with the pass of time, was deified.

The encounters with the Ymanians pirates were hostile, as the latter, having discovered new land, attempted to conquer it but failed. The Ymanians' fierce attempt to dominate the Basilians introduced the islanders to the notion of a greater present danger in the outside world, compounding the threats they already faced from the monsters that appeared on their island after the First Conjunction of the Spheres. This hostile encounter instilled a sense of caution and wariness in the Basilians, causing their contact with the rest of the world to be slow and very gradual.

Despite this, the Basilians managed to turn the encounter to their advantage. After successfully defending their land and avoiding conquest, they reverse-engineered the invaders' ships, thus learning the art of deep navigation. They developed their own ships, which allowed them to venture a bit further into the sea for fishing activities and occasionally for commercial trips. They began trading with the Ymanas Islands, after new encounters and more pacific encounters happened, realizing that not all Ymanians were barbaric invaders, and expanded their voyages to the western coast, particularly to Nilfgaardian territories due to the closer distances. Very rarely, they even made trips to Nordling port cities like Novigrad.

Following these initial contacts, more ships from various places began to appear, and Basilia was gradually incorporated into maps. However, there were multiple interpretations of its geography, as the Basilians did not dare to reveal the island's exact shape for fear that it might be used by potential invaders to plan attacks. It was not until the end of the 12th century that the exact shape of Basilia was accurately mapped, based on accounts from various ships passing by and the areas where they arrived on the island.

The Introduction of Witchers (11th-12th Centuries A.R.)

During the 11th and 12th centuries, the Basilians' interactions with the outside world continued to evolve. One significant development was their meeting with the witchers, specifically the witchers of the School of the Bear and occasionally of the Viper School as well. These witchers, sometimes traveled through Basilia during their times in the Ymanas Islands, lending a hand to the locals jaseguaxits in dealing with the myriad of monster problems that plagued the island.

The presence of the witchers in Basilia brought a mix of relief and tragedy. Many witchers died at the hands of the local monsters, whose ferocity and numbers were formidable. However, the witchers' encounters with these creatures were meticulously recorded, providing valuable knowledge about Basilia's unique monsters.

These records included detailed observations on the island's flora and fauna as well, which the witchers examined for its potential use in creating new or substitutes for their traditional exilirs and oils to combat the monstrous threats living in Basilia.

The presence of the Bear and Viper Witchers who survived their time in the island also facilitated further integration of Basilia into the broader world. As the witchers shared their tales and findings in other regions, interest in Basilia grew. And many merchants and scholars became increasingly curious about the island, leading to a slow but steady influx of visitors.

Further Encounters with the Outside World (12th Century A.R.)

By the 12th century After the Resurrection, the sea routes of the Skellige islanders had finally reached Tikana.

This came in the form of the sorceress and pirate Bronwyn Deadeye, who, during one of her many voyages—specifically the one undertaken in 1136—became the first known Skelliger to discover the southern island. While there, she also sacked its capital, Tamarán.

She returned to her homeland not only with numerous exotic and highly valuable treasures, but also with the injury that earned her the epithet "*Deadeye*"—the loss of sight in her left eye—and with mistaken accounts claiming that she had discovered a new continent to the west.

This misconception endured in the collective imagination of the western coast, inspiring further expeditions to the island by fellow islanders who sailed under the same false assumption. Among them were the voyage of Leik of Larvik and his companions Grettir and Finnbjorn at the end of the 13th century.

Nearly two centuries later, and setting those mistaken beliefs aside, Tikana would also become an important stop for the most famous of all of the continental western coast explorers. The Temerian Fabio Sachs, the true discoverer of the Western Continent, who stopped at Tikana before continuing farther west and ultimately accomplished the genuine discovery of that new landmass at the beginning of the 14th century.

During Bronwyn's sack of Tamarán, the Wild Hunt also appeared, carrying off slaves from the island. As a result, Eredin became incorporated into local mythology under the name Guayota (literally, *the Destroyer*), while the Tikanans came to believe that the Hounds of the Wild Hunt were a variety of the tibicenas, the native canine monster that inhabit the island.

The Fall of the Thynarfdra Dynasty (1248–1272 A.R.)

From the unification of the island until the 13th century, Tikana had been ruled by the Thynarfdra Dynasty for nearly four centuries. This long period of stability came to an end in the mid-13th century, when the dynasty committed what would prove to be a fatal mistake.

For the first—and ultimately the only—time in the island's history, an Achimencey was imprisoned. That man was Dirgelech.

As a result, he became not only the first, but also the last prisoner ever held under Tikana's judicial system, and the sole inmate of the only prison the island would ever possess.

This unprecedented decision stemmed from two key factors. First, despite being mute—indeed, the reason his name means "*A mystery*" in Nac, since almost nothing was known about him—Dirgelech possessed extraordinary charisma and second, he had married for love, choosing not merely an Achiscasnay, the lowest social class, but also a foreign non-human, an elf, with whom he fathered a son.

It should be noted, however, that her being an elf was not the true source of controversy. Rather, it was the fact that she belonged to the lowest possible social class.

These events generated mounting political pressure, eventually leading Dirgelech to raise his personal army and attempt a coup d'état in order to become Mencey as quickly as possible and reform the island's laws.

The coup ultimately failed. Its failure, however, exposed a fundamental weakness within Tikana's legal system.

Fearing social collapse because of Dirgelech's popularity, the authorities chose to imprison him for twenty-four years. Unknowingly, those twenty-four years would become the final decades of a dynasty that had ruled for four hundred years.

Among the lower classes, Dirgelech gradually came to be regarded as a martyr. The Thynarfdra believed that time would erase his memory. Instead, it allowed the seeds of rebellion to take root until, in 1272, they finally blossomed.

A group of rebels freed Dirgelech from prison, proclaimed him their leader, and, after twenty-four years behind bars, helped him achieve the throne he had once sought by force.

His victory, however, came at a terrible personal cost. During his imprisonment, his elven wife endured sustained harassment and persecution. She was ultimately condemned to death by exile at sea, while their rumored newborn son mysteriously disappeared before her sentence was carried out.

Despite these tragedies, Dirgelech's dynasty would continue to rule Tikana for centuries thereafter. After becoming Mencey and learning what had happened to his family, Dirgelech sought revenge.

Rejecting the traditional punishment of exile at sea, he introduced public executions for the deposed royal family. Only the young Achimencey (in the prince sense of the term) Imobach—known by the nickname Plaetyn (literally, *child*)—and his mother Viki escaped.

Forced into exile, they intended to reach Beauclair, in Toussaint, but difficult conditions during the voyage led them instead to Grassy Knoll, in Redania. Dirgelech dispatched his finest warrior to pursue them. According to some tales, however, although neither side understood the other's language, a white-haired witcher who happened to be in the area intervened, defending the two exiles.

In gratitude, he was presented with a stone medallion depicting Erban, the Basilian god of strategic warfare, as a token intended to bring him

Viki and Imobach in Re

good fortune in his profession.

Although the Thynarfdra would never again return to their homeland, they eventually founded Tikananey (literally, *New Tikana*) on one of the abandoned islands of the Ymanas Archipelago, after the government of the Ymanas — a vassal state of Ebbing—granted them the territory in exchange for settling some of the Tikanan merchant minority that regularly (in the Tikanan sense of the word) visited the archipelago. In time, Tikananey itself became a vassal of a vassal.

For his part, Dirgelech attempted to implement far-reaching reforms within Tikanan society. Most of these reforms, however, were later reversed by the regent acting on behalf of his second son, as Dirgelech died early in his reign, and the reforms encountered not only political resistance but also a range of practical difficulties that prevented their long-term implementation.

Bronwyn's Second Attempt to Sack Tikana (1272 A.R.)

By 1272 After the Resurrection, following a heated dispute with the sailor Leik of Larvik, who accused her of never having discovered a true new continent, Bronwyn Deadeye gathered her crew and returned to Tikana after more than a century away from the island.

Her intention was not only to plunder it once again, but also to bring back evidence proving that she had indeed discovered a new landmass—even though this was not the case.

This time, however, the Tikanans were far better prepared. Over the intervening century, Bronwyn's first raid had become part of the island's collective cultural trauma, and its people had taken extensive measures to prevent such an event from happening again.

When Bronwyn and her men attempted to sack Tikana for a second time, both she and her entire expedition vanished without a trace. From that day onward, nothing more was ever heard of them.

The Ghost War (1272 A.R.)

In addition, in 1272, the Nilfgaardians tried to conquer the island to turn it into a base of operations for their fleet in preparation for the conquest of the Skellige Isles. However, due to the island's topography and a guerrilla war that was

causing them to lose many men and resources, they eventually gave up, with the war lasting approximately two months.

The Last Expedition of Fabio Sachs (1302 A.R.)

The 14th century, for its part, saw the return of witchers to the island, with one of the future founders of the School of the Crane, Putnam Pitch, passing through the island on several occasions, the most notable being when he was part of Fabio Sachs' expedition that would discover the Western Continent, in 1302. Due to a storm causing damage to the ships, they had to stop in Basilia for repairs, a time they took to rest, and in the case of the witcher, to repair his equipment, as well as provide some help against local monsters, as he had done on other occasions when he had passed through the island.

The Protectorate of Basilia (Late 14th Century A.R.)

At the end of the 14th century, Basilia was finally conquered by the Nilfgaardian Empire and incorporated into it as a protectorate, avoiding being Nilfgaardized. With the Basilians in later centuries, paying a portion of the taxes earned by being a key hub for trade between the Old Continent and the Western Continent to the Empire for their services.

Distant Future (15th-17th Century A.R.)

As already mentioned, from the 15th to the 17th century, the geographical position of Basilia made it a key hub for trade between the Old Continent and the Western Continent. This strategic location led to a new wave of prosperity based on trade and taxes imposed on foreign ships that were required to stop in Basilia before beginning the long journey to the various colonies on the continent discovered by Fabio Sachs. Conversely, ships coming from the colonies would also stop in Basilia to replenish supplies and rest from the long journey from the Western Continent before reaching the Old Continent.

The 15th century also saw the frequent appearance of witchers, particularly the adoptive children of Putnam and Jolanta, the witchers members of the School of the Crane. Although these witchers specialized in protecting ships from aquatic and aerial monsters encountered during the long journey between continents, like Putnam did in the past, they also helped the locals with monster problems while the ships and their crews rested, did repairs (in the case it was necessary) and

replenished supplies before continuing their journeys.

By the 17th century, however, a series of internal rebellions popped on the Nilfgaardian Empire and the imperials were forced to gave the island independence under the orders of the emperor of that time, Caelus var Calveit due to the territory being draining too much resources that were necessary to stop the rebellions and thus the collapse of the empire.

Borders

Due to its extreme isolation, Tikana has no land or maritime borders with any other country.

The closest territories are the Ymana Islands, located slightly farther north at a distance of several weeks by sea and the Skellige archipelago, situated to the northeast, approximately two months away under favorable sailing conditions.

Climate

Tikana possesses a highly varied climate, owing to the presence of numerous microclimates depending on the area of the island. Broadly speaking, however, its climate can be described as follows, a predominantly subtropical climate, which gradually transitions through a range of progressively warmer climate zones, finally, this climatic gradient eventually culminates in a desert climate, found in the southern part of the island.

Culture

Alchemy

Alchemy in Tikana is not as highly developed as it is in Núchtetl, the land of the Tetlec in the Far South, where it has reached a high level of general development, nor as advanced as in Zerrikania, in the Far East, where it has evolved primarily for offensive purposes.

Instead, Tikanan alchemy specializes in medicine. This specialization is largely the result of the island's unique flora and fauna, which provide a wealth of ingredients unavailable elsewhere. Even so, Tikanan medicinal alchemy does not

reach the level of sophistication found in Naphakadeizwe

Architecture

Buildings on Tikana are primarily constructed from pumice, a material that is abundant across the island. Its low density makes it exceptionally lightweight, thereby reducing the risk posed to human life in the event of earthquakes.

Most buildings are constructed in spiral forms. This architectural style serves several purposes: it helps to deflect strong winds, distributes the impact of external forces more effectively should a structure be struck, and also reflects important cultural values. Since spirals are regarded as symbols of constant improvement and, consequently, of good fortune.

The type of spiral employed varies according to both the social class of the occupants and the function of the building.

Square spirals are typically associated with the lower classes, semi-square spirals are characteristic of the middle classes and fully circular spirals are reserved for the upper classes.

Buildings not intended for residential use employ a much wider variety of spiral forms. Examples include diamond-shaped spirals, triangular spirals, and many other architectural variations.

It is likely that this highly unusual architectural tradition—unlike anything found anywhere along the western coast of the Old Continent—contributed to Bronwyn Deadeye's mistaken belief that she had reached an entirely new continent.

Age of Majority

The age of majority in Tikana depends on an individual's social class. In general, it is reached at a relatively early age among both the highest and lowest social classes.

Between these two extremes, the pattern follows a gradient the age of majority gradually increases as one moves toward the middle of the social hierarchy. After reaching the midpoint of the social pyramid, it gradually decreases again among the higher-ranking classes, until it returns to the earlier ages observed at the top.

Art

All forms of art are practiced on Tikana to one degree or another.

However, due to the island's nature and its comparatively limited resources, the most popular artistic expression is music, particularly bands.

These bands are typically composed of one or two lead singers and a group of additional members who do not play conventional instruments.

Instead, these performers train their voices to such an extent that they are capable of imitating different musical instruments, adapting their vocal techniques to suit the needs of each song.

The only significant limitations are the singer's natural vocal range and their voice type, which determines both the notes they can produce and the kinds of instruments they are able to emulate.

Symbols

Canids of all kinds are abundant on Tikana, while small- and medium-sized felids are also relatively common, though to a lesser extent. This includes both wild and domesticated animals. As a result, these animals frequently appear as symbolic motifs throughout Tikanan art.

Calendar

Tikana follows a lunar calendar consisting of thirteen months, each containing twenty-eight days, with every month divided into exactly four weeks.

The only exception is the month corresponding to February in the Nordling calendar, which has twenty-nine days, bringing the total length of the year to 365 days.

Like many other lunar calendars, each month begins with the new moon, which corresponds to the 17th day of each month in the Nordling calendar.

Children per Woman

The average number of children per woman on Tikana is seven.

This is because the number seven is considered a symbol of good fortune for the family, a belief that originated from the island's historically high infant mortality rate compared with regions such as the Northern Kingdoms.

If a family has exactly seven children, the seventh sibling is traditionally regarded

as the principal heir, rather than any of the older siblings, as the number is believed to bring good fortune.

Currency

The island's currency is the Yóqui (literally, shine, radiance, or brilliance). It is minted from a common alloy of gold and silver—that is, electrum—but is coated with a layer of rhodium.

This is a metal so rare that neither the mineral-rich lands of Kovir nor the mighty Nilfgaardian Empire possess significant quantities of it. The currency derives its name from the highly reflective finish that the rhodium coating gives each coin.

Because of rhodium's exceptional rarity, the Yóqui has—without the Tikanans fully realizing it—become capable of competing with the world's strongest international currencies and of granting the island a measure of soft power.

Indeed, in commercial disputes, particularly in coastal territories, the Yóqui is often accepted as a neutral and reliable means of payment. This is especially true in the Northern Kingdoms, where Nilfgaardian florens may at times be rejected for political reasons.

Customs

Tikanan customs are numerous and highly diverse, making it impossible to summarize them all in a single overview. Of all these traditions, however, the one that tends to attract the greatest attention from foreigners is mummification.

This practice differs significantly from the forms of mummification found in Hannu and Nayar, particularly from that of Hannu. Unlike the Hannuan tradition, Tikanan mummification is far less elaborate and is not performed to aid the deceased in reaching the afterlife.

Instead, it is regarded as a final act of dignity shown to the deceased—a symbolic counterpart to the washing of a newborn to remove the blood and remnants of childbirth. The methods of mummification also vary according to social class. Among the upper classes, the process often consists of preserving the body in honey, which gradually crystallizes and hardens around the remains over time.

Daily Life

Daily life in Tikana varies considerably depending on the part of the island.

In the north, everyday life closely resembles that of the coastal kingdoms and coastal regions of the Northern Kingdoms, in the central regions, people generally begin their day somewhat earlier than those in the north and lastly, in the south, however, people rise very early, carrying out most of their daily activities during the coolest hours in order to avoid the intense heat later in the day.

Divorce

Divorce is socially frowned upon in Tikana, although it is by no means unheard of.

Unlike in certain parts of the western coast of the Old Continent, this attitude is believed to stem less from religious doctrine than from the island's earliest history.

During the first generations of human settlement, the breakup of a family unit meant a lower chance of survival, as smaller households had fewer people available to share labor, resources, and protection. Over time, this practical concern became deeply embedded in Tikanan culture, eventually evolving into a powerful social norm.

Indeed, divorce is viewed so negatively that the language even contains a specific term for a child regarded as illegitimate following the divorce of their parents *achicuca*.

Domestic Animals

As in many other regions, canids and felids occupy the role of the island's primary domestic animals.

However, much like their ancestors from Thaimi, who domesticated sea otters, the Tikanans developed a unique relationship with another marine species. Along the coast, they domesticated monk seals (*Neomonachus*), giving rise to the tikanan seal, also known as the warrior monk seal or the companion seal (*Neomonachus socius*).

As its names suggest, this domesticated species is primarily used to protect fishing vessels from aquatic predators.

Education

Education in Tikana is free and universally available. However, it is not funded by the state.

Instead, education is financed by the individual of highest status within each social class, who provides it for the benefit of members of that same class.

The system is designed so that, once educated, those individuals will eventually repay that investment in one form or another, allowing their patron to accumulate enough wealth and prestige to advance to the next social class. For those who already stand at the summit of the social hierarchy, this process represents one of the possible paths toward attaining the title of Mencey.

Language

The island's principal language is Nac (literally, *diction*).

It is not a creole language, but rather a post-creole language—that is, a language that originated as a creole but eventually evolved beyond that stage into an independent linguistic system.

The origins of Nac are believed to lie in a mixture of the original human languages spoken by the first settlers, the Maragullan language and the Elder Speech. The latter two, together with the archaeological evidence found across the island, are among the main reasons scholars believe that elves may once have inhabited Tikana. However, the linguistic evidence derived from the Elder Speech carries considerably less weight, as it is based largely on vague phonetic similarities rather than clear lexical or grammatical correspondences.

Along the coastal regions, the most commonly spoken languages are various trade pidgins and a number of stable commercial creoles.

Other features

Much about the Basilian language remains elusive, as fluent non-native speakers are rare. However, the way Basilians articulate phonemes when speaking the Common Tongue provides valuable insights into their native phonology.

One notable feature is the pronunciation of the phoneme "*C*" as "*S*." This substitution points to a simplification process where a more complex sound is replaced with a simpler, more sibilant one. Similarly, the "*S*" sound at the end of a word or before a consonant is pronounced as an aspirated "*h*." This transformation might indicate a phonetic shift aimed at easing the transition

between sounds, reducing the effort required for articulation.

Another aspect is the aspiration of the "*j*" sound. In many languages, aspiration adds a breathy quality to consonants, often to distinguish between similar sounds. In Basilian, this likely contributes to a distinct phonetic identity. Velarization of the "*n*" sound involves the tongue approaching the velum (the soft part of the roof of the mouth), creating a deeper, more resonant nasal sound. This velarization can alter the quality of neighboring vowels and consonants, adding a layer of complexity to the language's phonology.

The pronunciation of "*h*" as "*j*" is another significant feature, suggesting a shift in the place of articulation from the glottis to a more palatal region. This change not only affects the sound itself but also influences the phonetic environment around it. Similarly, the pronunciation of the "*ch*" sound with a voiceless palatal plosive indicates a preference for a more defined, abrupt sound over the fricative or affricate that is common in many languages.

These phonological features suggest that Basilian speakers employ a range of phonetic processes, such as aspiration, velarization, and shifts in articulation points. These processes likely serve to create a cohesive and efficient phonetic system within the language. The tendency to simplify complex sounds and adapt them to more uniform patterns may facilitate pronunciation and enhance linguistic fluidity.

Another thing known about the Basilian language, due to the large number of left-handed people found on the island, is that it is written from left to right, instead of right to left as in other languages.

Justice

The Tikanan system of justice is relatively straightforward.

Punishments are determined according to the severity of the offense. Minor crimes result in demotion within one's own social class, intermediate crimes result in demotion to a lower social class, and serious crimes are punished by exile.

Those sentenced to exile are cast adrift with nothing but the clothes they were wearing at the moment of the crime and a small boat. Given the immense distances separating Tikana from the western coast of the Old Continent, this punishment is, in most cases, effectively a sentence to death at sea.

In cases involving demotion to a lower social class, the offender's wealth is confiscated and divided equally. One half is distributed among the judges, both to cover judicial expenses and compensate them for the time devoted to the case and the other half is awarded to the injured party as restitution.

Life Expectancy

Provided an individual survives the island's high infant mortality rates, life expectancy in Tikana is surprisingly higher than that of the western coast of the Old Continent.

The average life expectancy is approximately 95 years—around 15 years longer than in the western lands. Scholars generally attribute this remarkable longevity to a combination of factors, particularly the island's diet, based largely on its native flora and fauna, together with its climate.

Magic

Despite its long isolation, Tikana is not underdeveloped in matters of magic. The island possesses its own equivalent of druids, mages, and witchers, collectively known as jaseguaxits (literally, *those who emanate*).

In practice, they usually fulfill the roles of all three professions, although contact with the outside world has introduced genuine mages, druids, and witchers to the island to a limited extent.

The defining characteristic of the jaseguaxits is that, after drawing magic from the Ley Lines, they channel it neither through concentration, nor through the no-conscious state employed by druids, nor through the muscle memory used by witchers.

Instead, they cast magic through a combination of self-inflicted pain and a martial art. In this respect, they bear a distant resemblance to the izimpawu-umenzi of Naphakadeizwe, although their casting method is not a dance that also functions as a martial art, but rather a true martial art combined with pain.

Thus, they resemble druids, because they use something other than conventional spells—except that, instead of using incantations, they employ hans (literally, *binding or bond* in Nac). Mages, because they are capable of wielding magic from all elements, para-elements and can combined them, and lastly, witchers, because their magic is comparatively simple and relies on an auxiliary

and primitive casting method when compared to concentration—in their case, pain combined with martial arts.

They also bear a distant resemblance to the thaumas of Nemet, though without relying on chemistry or on self-targeting spell equivalents.

Once a jaseguaxit has drawn magical energy from the Ley Lines, they primarily use it to enhance their martial art together with pain, and to produce delayed magical effects. This is something that ordinary mages cannot realistically accomplish during combat, as doing so would require either intense concentration or a ritual.

Hence the name "*those who emanate*." Since like mist or smoke after being released, the effects of their magic are not immediately apparent, but manifest over time.

For example. If a mage can unleash hell upon the battlefield regardless of the surroundings, a druid can exploit a forest to create a controlled yet devastating wildfire, and a witcher can deliver a direct burst of flame through Igni, then a jaseguaxit instead creates the conditions that gradually allow the magically charged strikes and kicks of their martial art to produce increasingly powerful fire damage throughout the course of the battle.

Likewise, when employing multiple elements, they might combine the paralysis of cold with the weakening effects of poison, or even alter the surrounding environment itself—for example, by creating conditions in which the speed of sound increases.

This is why they employ hans, meaning binding or bond: the magic *"captures an opponent like a lasso that tightens even when it cannot be seen*."

In this way, they lack the overwhelming destructive power of mages and druids, but are likewise not bound by the limitations of witchers. The name jaseguaxit resembles the amezʒɛag (male) and tamezʒɛaqt (female) of Thaimi—the former meaning "*man who expels*" and the latter "*woman who expels*." This similarity is thought to reflect the possibility that the jaseguaxits ultimately descend from that magical tradition, given the Thaimian origin of the island's earliest human settlers.

The place where jaseguaxits receive their education is known as an asinag. It is neither an academy nor a magical school, but rather the closest equivalent to what Nordlings would understand as a high school.

There are at least two asinags on the island. Achguayaxerax, which admits men and Althos, which admits men, as well as women who demonstrate exceptional magical potential.

One is located in the north of the island, while the other lies in the south.

Marriage

Marriage in Tikana is recognized only between a man and a woman.

The form that marriage takes varies according to the social class of those involved. Marriage is generally permitted only between individuals of the same social status, or between those whose social ranks are reasonably close, whether slightly higher or lower.

In cases where both spouses belong to higher-ranking strata—or one is from a higher-ranking strata and the other from a slightly lower one—the union is expected to reinforce or consolidate the family's (or the family with a higher-ranking strata) existing social position.

Religion

The religion of Tikana is known as Nessa (literally, *the act and state of respecting or obeying the will of a superior*).

It is a regionalized henopolytheistic religion. In other words, although it is fully polytheistic, certain deities hold greater prominence than others in particular regions of the island. Nevertheless, every god of the pantheon is acknowledged and worshipped in some form, rather than being ignored or regarded as nonexistent.

The closest equivalent to priests within the Nessa faith are the samarins (singular: samarin; literally, *powerful* or *capable*). Rather than resembling conventional priests, they are closer to a hybrid between a priest and a witch/warlock as understood in the Northern Kingdoms.

The samarins are, in turn, guided by the guanameñes (literally, *seers or diviners*), individuals believed to receive visions from the gods that guide the faith. In reality, however, this is because every guanameñe is an untrained Source, experiencing the same conditions associated with Sources elsewhere in the world.

The Guanameñes are supervised by the faizages (literally, *powerful diviners*). Unlike traditional diviners, the Faizages do not receive visions themselves. Instead, their role is to interpret the visions experienced by the guanameñes.

For this reason, the religious hierarchy is not pyramidal, but circular.

A typical process works as follows, a believer consults a samarin, the samarin consults a guanameñe, the guanameñe communicates their vision to a faizage and lastly the Faizage interprets the vision and conveys its meaning back to the believer.

The faizages also fulfill additional responsibilities, such as maintaining the doctrinal structure of the faith through constant consultation with the samarins. The samarins, in turn, relay these discussions to the guanameñes, while the guanameñes share further revelations with the gaizages, creating a continuous cycle of communication rather than a strictly vertical chain of authority.

Nessa has no single supreme religious leader.

At most, some faizages may become especially respected because of the consistent accuracy of their interpretations.

This is not a formal office, but rather an informal recognition that their opinions are held in particularly high esteem. Indeed, important visions are usually interpreted collectively by several faizages in order to minimize the risk of misunderstanding the will of the gods.

Likewise, the religion has no equivalent to saints.

Instead, it recognizes individuals bearing the title Can (literally, concentration or introversion). This title is bestowed upon those guanameñes whose visions are considered especially clear and thus more "reliable".

As a result, they are highly respected within the local clergy and their revelations are generally given greater weight by both the samarins and the faizages.

Society

Tikanan society is hierarchical, organized into a pyramidal system of social classes.

Each social class is itself divided into smaller internal pyramids, and each rank within one of these sub-pyramids possesses the authority to oversee the rank immediately above it within the same hierarchy, with the aim of limiting abuses

of power as much as possible.

The social structure is organized as follows:

- **Mencey**: The Mencey is the ruler of the island.
- **Achimencey** (literally, *foremost status*): The high nobility. Originally, this title referred exclusively to the child of the Mencey. However, because the island's succession system could become highly complex, the title gradually came to encompass all members of the aristocracy, as circumstances could ultimately lead any of them to inherit the position of Mencey.
- **Faicán**: The clergy, comprising its various internal ranks. In addition to overseeing religious affairs, the Faicáns also serve as the principal regulators of the nobility.
- **Intermediate Noble Classes**: Between the Faicáns and the lower social classes exists a broad range of graduated intermediary classes, roughly equivalent to nobles of varying ranks. These classes are responsible for controlling the island's various industries, from the least to the most important. Commerce, however, does not fall under their authority. Instead, it is controlled by the social class immediately below the lowest tier of this intermediate noble hierarchy.
- **Cichiciquitzo** (or Achichiciquitzo, depending on the dialect; literally, *opulent status*): The middle class, roughly comparable to either a lesser noble or a burgher. Some scholars describe it as occupying a position somewhere between the two.
- **Achiscasnay** (literally, *humble status*): The common people—that is, ordinary citizens and commoners.

Social Structure

Basilia's social structure is both patriarchal and matrilineal, presenting a unique blend of governance and inheritance patterns that distinguish it from other societal frameworks. This dual system means that while men typically hold positions of political power, lineage and inheritance are traced through the female line, creating a balance between male and female influences in societal affairs.

Unlike the feudal society of the Nordlings, where hierarchy is strictly determined by noble birth and vassalage, Basilian society is divided into strata defined primarily by individual wealth and status. This allows for greater mobility compared to other societies if one can acquire more wealth or status and

demonstrate it to the tagorors, who have the authority to accept or deny such advancements.

Typically, this mobility occurs from the cichiciquitzo class to the faicán class, passing through the classes that are in between. As mentioned before, the inferior classes, through hard work, trade, or other means, accumulate wealth and influence. When an individual from these classes attains sufficient wealth and status, they may petition the faicánes for recognition and elevation to the next class superior to theirs.

Occasionally, individuals can even ascend to the position of mencey. Advancement to mencey can occur through strategic marriage pacts, where alliances are formed with the ruling family, or by challenging the current mencey. In such a challenge, the faicánes must accept that the challenger has more status or wealth than the current mencey.

Sports

A wide variety of sports are practiced throughout Tikana, both on land and at sea.

On land, Tikanan Wrestling, also known as Basilian Wrestling, is among the island's most popular disciplines. This traditional martial art eventually spread beyond Tikana and was even exported to the western coast of the Old Continent. Other popular land sports include climbing, as well as a number of more complex indigenous sports unique to the island.

At sea, surfing, windsurfing, diving, and similar activities dominate. Among them, surfing is by far the most popular.

Structures

Pyramids (though with a spiral-shaped) are a common feature throughout Tikana.

Unlike those of Hannu, where pyramids serve as the burial places of the country's absolute rulers, the spiral pyramids of Tikana are intended to bury the dead in general. They therefore fulfill the same function that cemeteries do in many other parts of the world.

Within these monuments, the upper levels are reserved for the island's most prominent individuals, while the deepest chambers are used for the burials of ordinary people.

Taboos

Tikana possesses numerous cultural taboos.

The most significant, however, is that despite being an island, its people traditionally feared the sea beyond the visible coastline.

This attitude softened only somewhat after sustained contact with the outside world was established. Most scholars believe that this fear originated from a combination of the ancestral cultural memories carried by the two human groups that gave rise to the Tikanans and the island's long period of isolation.

Tattoos

As in the cultures of Thaimi, from which the Tikanans ultimately descend, tattooing is a common practice among both men and women. In Tikana, however, tattoos are more common among men than women.

Men most frequently wear them on the chest or ankles, while women traditionally place them on the face and, occasionally, the neck. These are, however, only general patterns, and considerable variation exists.

The meaning of tattoos depends largely on one's social class and profession. Among soldiers, for example, tattoos commonly serve as protective symbols or commemorate serious wounds the bearer has survived, among sailors, they indicate their areas of specialization and among corsairs—a profession that emerged in the aftermath of Bronwyn Deadeye's raid—they function as marks of honor and trustworthiness. These tattoos allow potential employers to distinguish between genuine corsairs and pirates masquerading as corsairs who delight in indiscriminate slaughter and plunder, making it easier to identify those who should instead be brought to justice for their crimes rather than employed.

Transport Animals

The principal beast of transport on Tikana is the zebra, which was domesticated through generations of patience and selective breeding. It is the only domesticated zebra in the known world.

The domesticated form is known as the Tikanan Zebra (Equus insularis familiaris), a subspecies of the Island Zebra (Equus insularis). The zebra is so essential to transportation—and, by extension, to the welfare of the island as a whole—that it

is prominently featured on Tikana's coat of arms.

Although it is most commonly depicted with the familiar stripe pattern associated with the zebras of Zangvebar, its domestication has given rise to numerous varieties. Some, for example, possess horizontal stripes instead of the more typical vertical ones.

In addition to zebras, Tikana is also home to a similarly named—but entirely different—creature: the zebro. The zebro is a horse-like animal that became extinct along the western coast of the Old Continent by the mid-3rd century After the Resurrection, largely because chorts and griffins found it to be easy prey.

It survives, however, on Tikana.

Smaller than both the zebra and the domestic horse, the zebro is semi-domesticated and serves the Tikanans in much the same role that donkeys fulfill in the Northern Kingdoms and parts of Nilfgaard.

Women's Rights and Sexual Minorities

Tikana is a patriarchal, though matrilineal, society.

As a general rule, women possess fewer legal and social rights than men. This is not, however, a uniform situation, but rather one that follows a social gradient.

Generally speaking, the lower a person's social class, the greater the rights and autonomy afforded to women. Conversely, the higher the social class, the more restricted women's rights tend to become, largely because of concerns surrounding political alliances, inheritance, dynastic succession, and the production of heirs.

With regard to sexual minorities, homosexuality is tolerated, provided that the individual, in one way or another, fulfills the social expectation of having descendants. Otherwise, it is subject to severe social condemnation and persecution.

This expectation is rooted primarily in demographic concerns. Descendants may be biologically conceived, adopted, or even given as a gift, whereby a third party entrusts a child to the same-sex couple to raise as their own.

The same principle applies to bisexuality.

Consequently, orientations that do not inherently prevent the expectation of producing or raising descendants—such as demisexuality, for example—are

generally tolerated without controversy.

Writing System

The island uses its own writing system, known as ismelan or ismalan, depending on the dialect (literally, voices).

It is based on complex geometric symbols and can be classified as a layered writing system. Rather than representing a single fixed value, its symbols can convey different sounds depending on several factors, including the way they are read, how they are written, the arrangement of certain punctuation marks, the placement of specific commas and the order not of words, but of syllables, which is itself determined by the punctuation. In addition, intonation depends on both the placement and form of the commas.

The existence of runes, and therefore runic magic and its more advanced counterpart, glyph magic, is unknown on Tikana. This is largely because adapting it to such a complex writing system would require an enormous amount of time and effort.

Demographics

Tikana has a population of approximately 30,000 inhabitants, roughly the same population as Novigrad in the Northern Kingdoms.

Of this population around 80% are Tikanans and the remaining 20% are foreign nationalities.

Most of these foreigners are concentrated in the capital and other coastal settlements.

They are primarily merchants dealing in high-value goods, using Tikana as a stopover on routes linking distant territories such as Mayhen, in the Far North, the Ymanas Islands, the island of Enya, the Skellige Isles and the Northern Kingdoms.

These routes are preferred because piracy is less common, making them more expensive but considerably safer. Since the cargoes involved are generally of high value, the increased transport costs have relatively little impact on profitability.

The overwhelming majority of these foreigners are transient residents, which is

why Tikana is still considered an ethnically homogeneous island.

Among the foreign communities most commonly encountered are Ymanians, Nilfgaardians, Nordlings, Sesalgopians, Zangvebarians, Thaimers, Ofiris and less commonly, one may also encounter Melukkans, Amapabians, Barsameni and, in very small numbers, non-humans of various kinds.

Ethnic Groups

Tikana is ethnically homogeneous, being divided into only three sub-ethnic groups Humid Tikanans, Temperate Tikanans, Dry Tikanans. The differences between them are relatively minor and are primarily the result of geography.

These include variations in skin tone, largely due to differing levels of sun exposure (for example, the southern part of the island is a desert), some dialectal differences and minor cultural distinctions. Beyond these, they are considered part of the same people.

People

In terms of physical appearance, Tikanans generally resemble the peoples of the Northern Kingdoms.

Skin tones typically range from pale, through fair, to light and medium olive, and even deep tans. Most of the population falls within the fair to olive range.

As one travels farther south across the island, darker skin tones become increasingly common, largely as a result of the climate and greater sun exposure. Likewise, light-colored eyes and light hair are not uncommon, owing to a combination of factors, including limited genetic variability, the natural beach-blond effect, and other environmental influences.

Unlike the Nordlings, however, Tikanans have remained largely isolated and did not extensively interbreed with non-human peoples.

As a result, they tend to display one of two predominant craniofacial types broad, robust faces with long, narrow skulls and long, delicate faces with shorter skulls.

On average men stand between 164 and 170 cm tall and generally possess a robust build and women stand between 152 and 158 cm tall.

Basilians from different to occ

Economy

Due to its geographical position, trade in Basilia was mainly internal, with occasional arrivals of foreign ships. These ships, on their way to cities such as Novigrad, made stops in Basilia to replenish stock such as food, due to the much lower port fees compared to continental ports. This allowed Basilians to obtain goods from abroad through maritime trade. The main exports of Basilia include mojo, a type of spicy sauce, unique wines that compete with Hannuan Spicy Wine and Toussaint's wines, various unique alcoholic drinks derived from different fruits, such as tunos, cheeses, cochineal-derived dyes such as blue violet, sugar cane, amber, and gofio, a food consisting of unsifted flour of roasted cereals used in different food preparations.

This changed, as already mentioned, from the 15th century onwards when the geographical position of Basilia made it a key place for trade between the Old Continent and the Western Continent, causing a new wave of prosperity to emerge based on trade and taxes imposed on foreign ships that were forced to stop in Basilia before starting the long journey to the various colonies present on the continent discovered by Fabio Sachs, and vice versa with the ships coming from the colonies to the Old Continent, making a stop in Basilia to replenish supplies as well as rest from the long journey from the Western Continent before reaching the Old Continent.

u p a t i o n s a n d p l a c e s o f t h e i s l a n d

Examples of Tikanan Names

Although inheritance in Tikana is matrilineal, its society is simultaneously patriarchal.

As a result, personal names follow the structure: **Given Name + Maternal Filiative Surname + Ancestral Surname**. The ancestral surname functions as the equivalent of a family name, usually referring to a distinguished male ancestor.

For example: Bencomo (given name) + Cathaysa (mother's name) + -ara (literally, offspring, progeny, or lineage) + Thynarf (name of an important ancestor) + -dra (literally, lineage).

This produces the full name: *Bencomo Cathaysara Thynarfdra*.

Which can be translated as *Bencomo, of the offspring of Cathaysa, of the lineage of Thynarf*.

In coastal areas, foreign influence has simplified this naming convention. The suffixes are often omitted, resulting in names such as *Ropac Egan Oramas*. Ironically, the opposite tends to happen with foreign names, which are frequently Tikananized in order to fit local naming customs and avoid cultural dissonance.

Male Names

Abian, Abora, Acaimo, Achosman, Achutíndac, Acoidán, Acosayda, Adargoma, Adasat, Addasarne, Adjoña, Addnanasa, Adeun, Adsabroguona, Adsneyneyne, Aduanich, Adzerura, Adzistura, Adzubema, Adzubenam, Afche, Agalaf, Aganeye, Agarfa, Agoney, Aguabanahizan, Aguaboregue, Ahuteiga, Airam, Alby, Algayaguar, Altini, Amanhuy, Añaterve, Armiche, Artemi, Artenteyfac, Atasar, Atazaicate, Ateyneybenam, Attaxa, Augerón, Benamaz, Benamer, Beneygacim, Bencomo, Beneharo, Bentor, Bentagayde, Besay, Dailos, Derque, Dirgelech, Doramas, Egenenacar, Faya, Ferinto, Gumidafe, Guanehale, Jonay, Hacomar, Imobach, Ichasagua, Mahán, Mahay, Mahey, Mahy, Nast, Nauzet, Nuhazet, Oto, Oramas, Pelicar, Pelinor, Rayco, Romen, Sunta, Nayra, Tenaro, Tinerf, Tinguaro, Thynarf, Ugranfir, Valgridovt, Zebenzayas, Zebenzuí.

Female Names

Abenchara, Actanistaya, Acerina, Adassa, Adisoda, Adamayatescha, Adsaburxerban, Adsebuma, Adtemexi, Adtesa, Adteyseys, Agora, Aniagua, Arasaho, Aregoma, Arfecusas, Argayagada, Asatiquinen, Asoria, Assa, Atantanaguo, Atasara, Ataytana, Ategayectno, Atenania, Atenai, Atenata, Atenatua, Atenyama, Atocatnagui, Attagares, Attagaregui, Attagora, Attamech, Attassac, Attasat, Attanatda, Attaybenaso, Attaybenes, Attenagasi, Atteneri, Attenya, Attidamana, Attissa, Auihua, Ayuasungua, Azemeyeguegua, Benacorza, Cathaysa, Cazalt, Chabutac, Chamoria, Chanona, Chamorta, Chatora, Cherohisa, Cobura, Cosobo, Dácil, Dacila, Fayna, Gara, Gazmira, Guacimara, Guajara, Guanjegua, Guaxara, Guayanfanta, Huauxa, Huertaya, Moneiba, Viki, Xantena.

Fauna and Flora

In the north part of the island, the landscape is characterized by dense laurisilva and Basilian pine forests, rolling hills, small rivers (in comparison to those present in the Old Continent) and fertile valleys. The subtropical climate ensures favorable temperatures year-round, making it an ideal region for agriculture. This part of the island is lush and green, with abundant rainfall supporting a wide variety of plant and animal life. The fertile soil in the north allows for the cultivation of a range of crops, including fruits, vegetables, and grains, which are essential to the island's economy and sustenance.

In contrast, the southern part of Basilia presents a different environment. Here, the climate is arid and desert-like, reminiscent of regions such as Barsa. The landscape is dominated by sandy dunes, rocky outcrops, and sparse vegetation. Despite the harsh conditions, the south has its own unique beauty and is home to hardy plant species and wildlife adapted to the dry climate.

As mentioned earlier, the transition between the lush north and the arid south is marked by a series of transitional zones, where one can observe a gradual change in vegetation and climate. These areas are home to unique ecosystems that blend elements of both regions, offering a diverse array of flora and fauna.

Regarding fauna, the bird life includes the black-bellied sandgrouse, the Basilian graja (a subspecies of red-billed chough), the blue chaffinch, the Basilian blue chaffinch, the Basilian chiffchaff, the Basilian chat, the Basilian goldcrest, the Basilian chaffinch, the Basilian Hannuan vulture, Bolle's pigeon, Laurel pigeon, Plain swift, and Houbara bustard.

Terrestrial fauna includes the giant lizard, the Basilian giant lizard, and the Vicovarian giant lizard. Mammals include the Basilian shrew, the Basilian big-eared bat, the Barsani hedgehog, the Basilian mouflon, and the Basilian zebra, which was domesticated by the Basilians during the early days of human habitation, the Basilian donkey, various unique breeds of cows, sheeps and dogs. Also, various species of giant tortoises endemic to the island, giant rats, the long-legged bunting, and the Dune shearwater.

Fish species found in Basilia include many species of shark, ray, moray eel, bream, jack, grunt, scorpionfish, triggerfish, grouper, goby, and blenny. Additionally, there are many invertebrate species, including sponge, jellyfish, anemone, crab, mollusk, sea urchin, starfish, sea cucumber, and coral.

Marine mammals include large varieties of cetaceans, including rare and not

well-known species, such as the Basilian monk seal.

Basilia's marine ecosystem is further enriched by an array of unique and exotic creatures. Among the cetaceans, notable species include the Basilian dolphin, a smaller, agile dolphin, the Basilian blue whale, which migrates seasonally around the island. There are also sightings of the elusive Basilian Killer Whale, which has a unique hunting pattern adapted to the island's rich marine life

Basilia's plant life is just as diverse as its fauna. The lush laurisilva and pine forests, along with the volcanic tubes, coastal areas, and inland ravines host a myriad of plant species, many of which are endemic to the island. The varied forests are dominated by species such as laurel, dragon trees, and giant ferns. Coastal regions support hardy shrubs and salt-tolerant plants, while the volcanic tubes are home to unique mosses and lichens.

Geography

Basilia is a large island dominated by a huge dormant volcano at its center, known by the locals as raqjarugo (literally, *intense heat energy*). The mountain is known for the white color of its rock and the occasional snowfall, a rarity on the island that adds to its mystique and grandeur. This towering peak is a significant landmark, visible from nearly every part of the island, and it plays a crucial role in the island's climate and ecology. The island is bathed to the north, to the south, and to the east by the Great Sea, and to the west by the Tideless Sea, a section of the Great Sea characterized by calm waters and a lack of tides, giving it its name. Basilia's coastline is rugged and rocky, with steep cliffs in some areas, black sandy beaches in the north, and yellow sandy beaches in the south.

Magical Geography

The island is primarily crossed by Water and Earth Ley Lines, as well as those of their respective para-elements, making these the most common forms of magic found throughout the territory.

One of the island's most remarkable geographical features exists along its western coast.

There, the ocean is crossed by intersections of the Earth and Water para-elements, giving rise to a stretch of sea known as the Tideless Sea as mentioned earlier. These para-elemental intersections prevent the formation of waves,

leaving the surface of the sea unusually calm as mentioned as well earlier.

Natural Resources

Tikana possesses a wide variety of natural resources.

Among the most abundant are timber, particularly in the northern and central regions and stone and sand, especially throughout the central and southern parts of the island.

The island is also rich in various metal deposits, a consequence of both the volcanic activity that originally formed its seven separate islands and the powerful eruptions that later fused them into a single landmass. It was thanks to these abundant metal resources, together with the knowledge brought by its earliest human settlers, that Tikana eventually achieved a level of technological development comparable to that of the rest of the Old Continent, despite its prolonged isolation.

Edible Plants

Tikana is home to a wide variety of edible plants, including both native species and others introduced through trade.

Among the most important are bananas, derived from the banana varieties originally brought from Zangvebar, cacti, which as mentioned partly before, are valued not only for their fruit—consumed fresh and used to produce a wide range of beverages—but also for the cultivation of cochineal, an insect used in the production of textile dyes and potatoes, which, much like cacti, are used both as a staple food and for the production of alcoholic beverages.

Wine is also produced on the island. However, it is far less popular than in many other regions, being consumed primarily by the nobility or exported abroad.

Culinary Curiosities

After Zangvebarian merchants introduced bananas to Tikana, the island gradually developed a remarkable diversity of unique varieties.

This was made possible through a combination of the island's long isolation and selective breeding, both among naturally occurring banana variants and with closely related species capable of producing relatively stable offspring. Over time, this gave rise to numerous distinctive cultivars, many of them notable for

their unusual colors.

Indeed, some scholars believe that the famous blue bananas of the Sundalaic Islands in the Far East were not originally native to those islands at all, but were instead introduced there by Zangvebarian merchants who had first passed through Tikana.

Metals and minerals

As a consequence of its volcanic origin, Tikana possesses an abundance of metals and minerals that are exceedingly rare throughout the Old Continent, where volcanic activity is comparatively scarce.

Among the most notable are rhodium and sajarite (literally, *pearl* or *precious stone* in Nac). Sajarite is distinguished by its pearl-like appearance, as it is often naturally polished by the sea. It also exhibits a form of limited iridescence, displaying different shades of blue depending on the angle and intensity of the light.

Government

Tikana may be considered an island kingdom, though that is not an entirely accurate term. The island is, in fact, a menceyate, a distinct form of government that differs in several key aspects. It can best be described as a hybrid of a chiefdom, monarchy, guildocracy, shanate and khanate.

From a chiefdom, it inherits the ruler's direct involvement in the territory they govern, from a monarchy, it inherits the possibility of hereditary succession and the existence of a royal family, among other characteristics, from a shanate, it inherits a system in which the mencey may be indirectly checked by members of their own family, who, depending on their age and position, act as a combination of ministers and counterbalances, from a khanate, it inherits the principle that, although an heir may be first in line to inherit the title of mencey, they must prove to their parent (in this case, the mother) that they are worthy of ruling before their death in order to be recognized as the legitimate successor, and lastly, from the guildocracies, it inherits a society structured not around noble birth and vassalage, but around wealth and social status.

Administrative Division

The island is divided into ajulagals (literally, *places where a certain thing exists*), which

are equivalent to a hybrid between regions and cantons. These are governed by garas (literally, *those who are great*).

Each ajulagal is further divided into punapals, the equivalent of majorats, which are governed by pus (literally, *hands*).

These territories are, in turn, divided into igos (literally, *arch* or *roof support*), governed by ques (literally, o*ne who fulfills or carries out a duty*).

Finally, every igo contains one or more tagoros (literally, *meeting places*), which function as regional capitals.

Governmental terminology in Tikana follows one of two principles, the terms are either highly literal, directly describing the function of the office or institution or they carry a more metaphorical or poetic meaning. For example, the igos are literally named after an arch or roof support, symbolizing their role as the structural support upon which the rest of the administrative system rests.

The place from which the Mencey rules is known as the izián (literally, *the action and state of being attached, bound, united, or connected to a certain place*).

It is always located near the center of the island—not necessarily at its exact geographical center, but in the central part nonetheless. The izián is regarded as a special administrative territory, distinct from the ajulagals, since it serves as the equivalent of various of the most important ones. Its capital is known structurally as a tagoroizián (*the meeting place to which we are attached, bound, united, or connected*).

Monsters

The island of Basilia is home to a diverse range of monsters that were trapped during the First Conjunction of the Spheres. Among them are the well-known tibicenas, hounds similar to the ice hounds used by the Wild Hunt, with a dark appearance, red eyes, and a size reminiscent of wargs. Many scholars believe they are beings that came from the Para-Elemental Plane of Shadows during the phenomenon. The ladonis (ladon in singular) are another fearsome monster, a possible relative of the hydra, which, unlike the hydra who is present in aquatic areas and swamps, lives on land, mainly in the interior. Their home is usually the volcanic tubes of Raqjarugo. This is followed by the parotraws, a distant relative of the continental griffin, which in many aspects resembles the southern coast parrots, and the adarlichgwins, another relative of the continental griffin, more

similar to it. The cifonkas, carnivorous plants with rapid reproduction, reminiscent of archespores despite not being related. A subspecies of the continental culebre, the black-and-white culebre. Gigascorpions, which were accidentally brought by merchants from Barsa. Machials, a type of elemental believed to come from the Para-Elemental Plane of Magma. Usually, they pose no problem because they are dormant in the volcanic tubes of Raqjarugo. However, when they awaken, they often cause considerable trouble, although not as much as an ifrit. Morgens, monsters similar to nixas but without wings, have been reported on their coasts along with deep drowners and nixas. Also, water leapers are found in the island's ravines and lagoons. A pig-like monster known as henwen, along with various dire creatures, such as dire wolves and the once-abundant dire bear that was present in many parts of the Continent. Additionally, other less fearsome draconids than those already mentioned, but still dangerous, such as the zevag, the grost, the vugana, the zix, the voru, the nuvon, monsters such as the koakun, fogo, maxios, birdwhale, mock whales, whale crocodiles, aurakeris, seamingos, armoxs, river cats, giant sea swans, mantovenators, black dragonbirds, serieraptors, walnuts, thorn wyverns, and some other common monsters to the Continent like the anorupatisu, the arachonomorph colossi, the armoured shredder, the baelide, the delex, the drenda, the fendong, the garm, the grecko, and a subspecies of the Water Hag, known as the Basilian Hag. The existence of more undiscovered monsters unique to the island or believed to be extinct in the Old Continent is not discarted.

Non-humans

The only non-human peoples present on Tikana at the time of the arrival of the ancestors of the Tikanans were the maragullans and the taraires.

The maragullans are an isolated branch of what would later be classified as goblinoids.

Although their first encounters with humans were marked by conflict, relations gradually improved as humans managed to reduce many of the dangers present on the island. Before long, the two peoples formed an alliance that eventually developed into a symbiotic relationship. As a result, discrimination against non-humans does not exist on Tikana, even if this acceptance is, to some extent, rooted in a utilitarian perspective.

Unlike other goblinoid groups, however, maragullans cannot reproduce with

humans, owing to the extensive genetic divergence caused by their long isolation. Consequently, half-maragullans or quarter-maragullans are biologically impossible, although maragullans remain capable of reproducing with other goblinoid species.

The Taraires are an isolated branch of the ogroids. Unlike the maragullans, they have always displayed aggressive behavior, not only toward humans but also toward the maragullans themselves. For this reason, both peoples unanimously regard them as monsters.

It is believed that elves may once have inhabited Tikana, and may even have survived into the earliest centuries of the Human Era before eventually disappearing.

This hypothesis is supported by ancient ruins, remarkable archaeological artifacts and certain maragullan words that bear a very distant resemblance to highly distorted loanwords from the Elder Speech.

The most widely accepted theory proposes that these elves established a civilization on the island which eventually collapsed for unknown reasons. A small number of survivors may have endured into the early Human Era, while the smaller maragullans were able to survive in much greater numbers.

Many scholars suspect that the taraires may have been responsible for the civilization's destruction, though there is no conclusive evidence.

Which elves? most theories identify them as either the Aen Taoide (Tide People / Tide Folk) or another possible aquatic elven culture known as the Aen Muirefre (Sea Current People / Sea Current Folk), whose existence is based on ancient accounts describing encounters between sailors and mysterious elves far out at sea.

Unfortunately, because these events belong to such a remote past, historians cannot determine whether the Aen Muirefre ever truly existed.

As a result, the theory that they were the island's original inhabitants, and that rather than becoming extinct they simply abandoned Tikana and disappeared into the sea, remains exactly that a theory, a fringe theory, but a theory nonetheless.

Although witchers are known through occasional contact with the Nordlings, they are extremely rare on Tikana.

Likewise, there is no discrimination against foreign non-humans.

Instead, prejudice is directed toward foreigners in general, regardless of whether they are human or non-human, if they behave poorly or leave an exceptionally bad impression.

Notable Locations

For the full list of known Tikana Locations, see Category:Tikanan Locations

Asinags

- Achguayaxerax (north)
- Althos (south)

Beaches

- Babulaqueben
- Babulaqueifa
- Babulaqueabesan

Bays

- Sortibanraquer (literally, *Blind, Intense Greed*) — The bay where Bronwyn Deadeye first made landfall on Tikana.

Bridges

- Alemefase

Cities

- Achinech
- Benahoare
- Esero
- G:omer
- Maxorata
- Tamarán (capital)
- Tyterogaka

Hills

- Tedote

Plains

- Aridane

Ravines

- Tamanca

Rivers

- Agueramenaymarane

Roads

- Birrichintemerán

Sinkholes

- Pachila

Towns

- Tedoteagacido

Volcanoes

- Raqjarugo

Notable People

For the full list of known Tikanans, see Category:Tikanans

Aristocracy

- Imobach (nicknamed as Plaetyn meaning *"child"*)
- Valgridovt
- Viki

Historical figures

- Achamán (deified)

Menceys

- Bencomo Cathaysara Thynarfdra
- Dirgelech
- Thynarf

Witchers

- Cervin (probably)
- Ropac Egan Oramas

Image Credits

- *Basilians Concept Art* by Pukeiart

Trivia

- The island appears in the game canon, although its name is never mentioned, during the *The Witcher 3: Wild Hunt* quest "*From a Land, Far, Far Away.*" From this quest, we learn Its location west of the Skellige archipelago, Its coat of arms and very little else. The most striking detail is the presence of a group of people whom Geralt assists in Skellige. They do not speak Nordling Common, but rather an unknown language that Geralt himself cannot understand, and which sounds similar to Welsh.
- However, in order to clearly distinguish Tikana from Skellige—which already has a strong Celtic influence—and from Thyll, featured in *The Witcher: Wild Animals*, a different creative direction was chosen.
- Since the island's coat of arms features a zebra, and the people Geralt helps have skin tones ranging from pale to fair, the decision was made to blend the vague Welsh inspiration with the Canary Islands, drawing from both their Insulo-Amazigh period and their post-conquest history, in order to create something unique.
- The names Tikana and Tikân derive from Tikanaren, an Amazigh neologism for the name Canary Islands, based on the hypothesis that links its

etymology to the North African ethnonym Canarios. The proposed derivation is: *Latin Canar-ia (feminine), from Proto-Amazigh kanar (masculine), meaning literally "large forehead", and figuratively "battlefront" or "vanguard."*

- The name Basilia, in turn, derives from Baltia[W], also known as Basilia or Abalus, a mythical island in northern Europe mentioned in Greco-Roman geography in connection with the amber trade.
    - The name was chosen because, although Tikana lies in the southern part of the Great Sea, it is still located in the Northern Hemisphere.
- The Welsh language was used as the basis for the Gemmerian dialect of the Elder Speech in the *The Witcher Role-Playing Game* by R. Talsorian Games.
- Since the inhabitants of the island encountered during the *The Witcher 3: Wild Hunt* quest "*From a Land, Far, Far Away*" appear to speak a language resembling Welsh, this served as part of the inspiration for Tikana.
- The inclusion of the elves stems from this connection. However, in order to avoid the cliché of introducing "*elves of every variety*" while still preserving a realistic account of how cultures and ethnic groups emerge, their presence on the island was intentionally left ambiguous.
- The maragulla are named after a type of goblin from Insulo-Amazigh mythology.
- Likewise, taraire is the name of an ogress from Insulo-Amazigh mythology.
- Babulaqueben literally means *beach of sunrise* in Insulo-Amazigh. From the words babulaque (*a mixture of water and another solid substance, such as soil, gofio, or lime, that remains semi-liquid*) and ben (*sunrise*).
- Babulaqueifa means *beach of light* in Insulo-Amazigh.
- Babulaqueabesan means *dark beach*, *dangerous beach* or *night beach* in Insulo-Amazigh.
- Tedoteagacido means "*settlement of the summit*" or "*village of the summit*" in Insulo-Amazigh.
- Agueramenaymarane means "*victorious river*" in Insulo-Amazigh.
- The word for "*river*" itself is a neologism, formed from aguer (*stream*) and amenay (*one who dominates*), since the original language had no native concept for a river.
- The word for "*road*" is also a neologism, formed from birri (The act and result of going out for a walk and coming back) and chin (the lands of) meaning literally the lands of the act and result of going out for a walk and coming back, since

the original language had no native concept for a road.
- One of the reasons for choosing Insulo-Amazigh as a major source of inspiration for Tikana was the use of a Welsh-like language by the islanders encountered in the *The Witcher 3: Wild Hunt* quest "*From a Land, Far, Far Away.*"
    - Both Welsh and Insulo-Amazigh are characterized, among other features, by their tendency to employ long compound words, making the latter a particularly suitable inspiration for the linguistic identity of Tikana.
- Tikananey is inspired by the Isleños[W], an ethnic community of Canarian origin in New Orleans, Louisiana, as well as by the many places throughout the Americas that were either founded by or named after Canary Islanders, such as Mount Teneriffe[W] in Washington and Tenerife Mountain on Cape Breton Island, Nova Scotia, Canada.
- Alemefase means *the act of weaving or linking with lightness and swiftness* in Insulo-Amazigh, from alem (literally, *the act of weaving*) and efase (*lightness, swiftness*).
- Most monsters, except those already present in the article from its previous version, those from Canarian and Welsh mythology, and the ladon from Greek mythology, are original monsters inspired by invasive species present in the Canary Islands or taken from the abandoned The Witcher Wiki, The Witcher: Rising Flames, as a tribute. The cifonkas are inspired by the plant known as Rabo de Gato, the black-and-white culebre by a type of Californian snake (in addition to the culebre from Cantabria in Spain), the parotraws by Argentine parrots, the zevag inspired by the gulper from Fallout and the Central American gecko, the grost inspired by the anole, the vugana inspired by the Yemen chameleon, the zix inspired by the frilled lizard, the voru inspired by the horned iguana, and the nuvon inspired by the Australian water dragon.
    - Some names of the unique monsters, come from the Speculative Evolution Wiki, which would be used, not only as reference, but inspiration (not a copy) anyway, credits to the different authors who made them. Some, despite being animals, would be placed in the category of monsters, because they wouldn't have an ecological niche.
    - The Walnut would be based in this fanon cryptid: The Beast of Walnut Creek.

breezewiki

BreezeWiki source code

Documentation and more information

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